



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

avows that he has approached his subject in the impartial spirit of objective criticism and entirely without any preconceived notions. He believes that he has furnished ideas of value regarding the conflict of the old ascetic ethics with modern scientific ethics,—ideas, too, that are little known and that would be serviceable in the construction of a rational system of rules of conduct. There is a crying need, he says, of rescuing humanity from a system of ethics which is exclusively religious and which takes its origin neither in fundamental concepts nor in a scientific criticism of good and evil, and which is interpreted either in a traditional or ecclesiastical sense. Mankind must be furnished with a new system of ethical education, the foundations of which shall be reasoned convictions concerning the nature of good and evil, and the fruit of a broader and profounder knowledge of the causes and the laws controlling the actual moral facts. The author exhibits a wide acquaintance with both ecclesiastical and modern scientific literature. μ .

A HISTORY OF POLITICAL THEORIES ANCIENT AND MEDIEVAL. By *William Archibald Dunning*, Ph. D., Professor of History in Columbia University. New York: The Macmillan Co. 1902. Pages, xv, 360. Price, \$2.50.

Professor Dunning attempts to supply in the present volume a decided want in the literature of political science, and in many respects he has admirably succeeded. There is no existing treatise which covers exactly the same ground. Scarcely any attention has been devoted either in England or America to the history of political theories, and one can point in these countries to no serious attempt "to trace out in origin and development the life of political ideas in the broad field of the world's progress." Blakey's *History of Political Literature* is characterised by Professor Dunning as "crude, scrappy, and superficial." Sir Frederick Pollock's *Introduction to the History of the Science of Politics*, while scholarly and adequate, is very brief. Surprising as it may be, not even in Germany, where the activity of scholars in all phases of historical research is enormous, does there exist a complete history of political theories. Mohl's useful work is little more than a classified bibliography of politics; Hildenbrand's excellent treatise was never completed, and the first volume reaches only to the close of classical antiquity. Bluntschli's solid production deals only with the period since the thirteenth century, and is devoted primarily to German literature; and lastly, Janet's "elaborate and most admirable work avowedly exhibits political theory in its relation to ethical doctrine."

Professor Dunning's aim, now, has been to be more comprehensive than Pollock, Bluntschli, and Hildenbrand, more systematic and accurate than Blakey, more historical and less bibliographical than Mohl, and, as contrasted with Janet, "to present rather an interpretation of the development of political theory in its relation to political fact." He has endeavored to trace through all antiquity and through the Middle Ages the history of all well-defined ideas "in reference to the origin, nature, and scope of the authority through which the relations of the mem-

bers of the community to one another are determined." He has excluded, however, primitive political theory, and limits his work to the philosophy of the European Aryan peoples. Thus, he has considered the constitutional basis of Greek theory, the political philosophy of Plato, the politics of Aristotle, the political theory of later Greece and of Rome, the development of Mediæval institutions, political theory in the early Church, the theories current during the development of ecclesiastical hegemony, the political philosophy of St. Thomas Aquinas and his school, the theories which were rife during the decline of the Papal hegemony, the passing of the Middle Ages, and finally, he has devoted a considerable chapter to Macchiavelli.

The select references to literature and the bibliography afford excellent guides to the student, and there is a good index. μ.

L'IMAGINATION ET LES MATHÉMATIQUES SELON DESCARTES. Par *Pierre Boutroux*, Licencié ès lettres. Paris: Ancienne Librairie Germer Baillière. Félix Alcan, Éditeur, 108 Boulevard Saint-Germain. 1900. Pages, 45.

Analytical geometry constituting the most distinctive and glorious achievement of the French philosopher Descartes, and the object of that branch of mathematics being to eliminate visualisation altogether from geometry and to subject its development to the mechanical operations of algebraic machinery, it has been quite generally supposed that Descartes actually proposed to restrict to the utmost the part played by imagination in mathematical inquiry. Reason alone, he is said to have contended, can arrive at knowledge in the truest sense of the term, and as Comte has remarked, this principle is the very gist and essence of analytical geometry. On the other hand, a passage is found in the second part of the *Regulae* treating of applied logic, where it is said that imagination is the indispensable auxiliary of reason. Here, therefore, is an apparent contradiction which it has been the purpose of M. Boutroux to remove in this little pamphlet published in the Library of the Faculty of Letters of the University of Paris. The author shows that the foundations of Descartes's mathematical method are contained in his metaphysical principles, and that the philosopher's attitude toward the problem here at issue is determined by the general philosophic attitude which he took with regard to the question of the relation between "body and soul" conceived as two distinct substances. μ.

A. VON KÖLLIKERS STELLUNG ZUR DESCENDENZLEHRE. Ein Beitrag zur Geschichte moderner Naturphilosophie. Von *Dr. Remigius Stölzle*, ö. o. Professor der Philosophie an der Universität Würzburg. Münster, i. W.: Druck und Verlag der Aschendorffschen Buchhandlung. 1901. Pages, 172. Price, 2 Marks.

Some years ago, we devoted several pages of *The Monist* (Vol. VIII., p. 150 et seq.) to the consideration of Dr. Stölzle's book on Karl Ernst von Baer. Dr.